

# The Annunciator

## CHEESEFARE SUNDAY

Concerning Forgiveness (Matthew 6:14-21)  
Receive One Another-101 Sermon  
By Metropolitan of Pergamon,  
John D. Zizoulas

Presented in this format by:  
Rev. Fr. Paul A. Kaplanis



By the Lord's grace, my beloved brothers, and sisters, we have been accounted worthy to enter into the period of Great and Holy Lent. And during the preliminary period of the Tridion, on the first Sunday, the Church set before us the example of the publican, an example of repentance and confession—that is, confession of our ultimate sinfulness. Then the Church gave us the Parable of Prodigal Son to show us that our sinfulness is not a dead end, that there is a love waiting with its open arms to welcome us and say to us: **"I no longer think or want you to tell me your sinfulness; it is enough for me that you return to me."** And God arranges a whole feast to celebrate the return of every sinner. After this repentance, the Church brings us the following Sunday face to face with final judgment, to show us once more that no matter how much we strive for virtue, no

matter how [much effort we put forth, we fall short]. And this Sunday, the Church brings us, my brothers and sisters, face to face with one of most difficult things, the most difficult door through which we must pass, and this is the forgiveness of our brother. Forgiveness is a difficult thing. Why is it so difficult? First of all, because we don't know what forgiveness means and we think it's very easy. But if we think about what this means, we will see that it is indeed not just one of the difficult things, but the most difficult thing in hymn life.



We think, my brother and sisters, that forgiveness is simply not wanting to harm our enemy. "I don't hold grudges," we say, and we reassure ourselves **"I don't want the other person's harm. I forgive him."** And how many times, in fact, do we say: **"I forgive. I don't forget of course, but I forgive."** We do not forget but we forgive—this is a contradiction. You cannot truly forgive if you



## Greek Orthodox Cathedral of the Annunciation

2500 Clairmont Rd NE  
Atlanta, GA 30329  
(404) 633-5870  
atlgoc.org

Rev. Fr. Paul A. Kaplanis, Dean  
Rev. Fr. Christos P. Mars, Protopresbyter  
Elizabeth Thomas, Pastoral Assistant  
office@atlgoc.org

remember the harm that the other person does to you. But how can you forget the harm that the other person did to you? How can you erase it from your memory?

True forgiveness is not that which simply withholds vengeance on our enemy, but it is that which makes us love our enemy, to embrace, to consider him as beloved as ourselves and those closest to us, and to give him space in our existence. The word **“forgive”** [συγχωρῶ] means exactly this: I make space [χωρῶ], [I share the same space with the other](#) [συγχωρῶ], I take him into my space, the space of my existence, the space of my heart, the space of my world. And it is truly a mystery, my brothers and sisters, that this space we occupy called the world, called existence, does not contain us. Everyone makes his own space and sets his boundaries—whether they are called families, states, or tribes—and he says: **“This is my space and no one else can enter here.”**

This is what animal behaviorists observe in animals, which instinctively protect this space and attack anyone who invades it. And man **“compared to the senseless cattle and became like them”** after the fall. And man too has his own space and wants to defend it. And he raises whole armies to make sure the space remains his own and no one else enters. But where did we find this space? Is it not a gift from God? Isn't this the world God created and placed us in? Did we make it? Nevertheless, we claim it as our own and leave little room for other people. We displace them from their space, we kick them out of the synagogue, we remove them from our lives. But then comes today [in the scripture reading], God's demand that we forgive others—that is, that we take them into our space, we make them partakers of all the goods God has given us, participants in our very existence, participants in our hearts.

That's why I said, my brothers and sisters, that forgiveness is a difficult thing, because you can forget the harm that other person did you, you

can perhaps not hold a grudge against him. But to take him into your home, to make him a roommate—this bad person, this criminal, this sinner? Forgiveness is a difficult thing.



But in the gospel passage we heard today, my brothers and sisters, the Lord told us in a stern tone: “You will never be forgiven if you do not forgive,” and God will not accept you into His own space. Because this is how God forgives; He does not forgive emotionally or psychologically. God forgives by embracing in His existence the whole world, even His enemies, as Christ did on the Cross. In His space, then, God embraces all, and if we find ourselves in a situation of not accepting one of our brothers in our space, then we automatically exclude ourselves from God's space, because our brother is already in God's space through His love and forgiveness.

So why can't we be forgiven by God if we can't forgive our brother? Because the space in which God will put us also contains our brother. What will we do? How will we fit in there? Therefore, if we do not accept and love our brother, we cannot fit into God's space. And thus, we will not be able to be forgiven by God. We will be apart from God.

There are, my beloved brothers and sisters, many reasons why the key to Paradise lies in the forgiveness of our brother. First of all, the fact is that our brother's sins against us, no matter how bad they are, do not compare in seriousness with our own sins against God. We have racked up a debt in the millions, and God forgives it all. But we, when our brother owes us five dollars, do not forgive him. So, this is a very significant reason. We cannot expect God to forgive the huge amount of our sins, if we do not forgive the few sins of others.

Also, my brothers and sisters, another very important reason: Who are we to judge our brother? In the Epistle reading that we heard this morning in church, [Cheesefare Sunday], the Apostle Paul says to the Romans: **"Who are you to judge another's servant?"** (Romans 14:4). Who are you to say if the other is sinful? He has his own judge and his own master, and he can hold him accountable, or he can forgive him. But when we take the decision into our own hands, it is like taking the decision out of God's hands, to decide for ourselves who can be close to us in our life and who cannot.

And forgiveness is further necessary, my brother and sisters, because none of us, fortunately, depend ultimately on our past; We depend on our future. And if we are judged based on our past, we are all doomed. However, God who forgives us in Christ, give us a new future, and therefore we have no right to judge our brother based on his past. Because God has given him his future. And we don't know that the one we exclude from our space will not tomorrow become a great saint, someone who will have

repented, someone who will have finally found himself in the Kingdom of God. Therefore, we do not have the right to determine who we will accept and who we will reject. We cannot reject anyone. We have no right to reject anyone.

Thus, in his Kingdom, God, because he is so rich in mercy and forgiveness, will forgive sins and take many of our enemies to himself. And what will happen then, my brothers? How will we live with them forever? What shall we say then? Ah, since my neighbor is here who did me harm, I am not sitting in heaven, I want to leave. And how will we sit next to God eternally, when God forgives our brother and we have not forgiven him?

It is not possible, my beloved brothers and sisters, to be saved, or even to begin—as now with Great Lent—the first step of our effort and our repentance, if we do not forgive our brother completely, not only emotionally, but also to take him in our existence. Just as in the Church, during the Liturgy, God brings us all together and makes us stand next to each other, whether someone has harmed the other or not, so in all



our lives we must open the space of our soul and the space of our existence to accommodate everyone, especially our enemies.

I was impressed, my brothers and sisters, by something I read in one of our saints, Saint Athanasios of Sinai, who writes on this subject to the brothers:

**“I beseech you, turn away from the most unforgivable sin, hold grudges, and if you want to know that the darkening of the soul by holding grudges is the worst sin, listen: Every other sin takes a little time to commit and then it is over, but holding grudges is a passion that never stops burning. Where grudges have taken root, nothing avails: neither fasting, nor prayer, nor tears, nor confession, nor supplication, nor virginity, nor charity, nor any other good thing, for holding grudges towards a brother destroys everything.”**

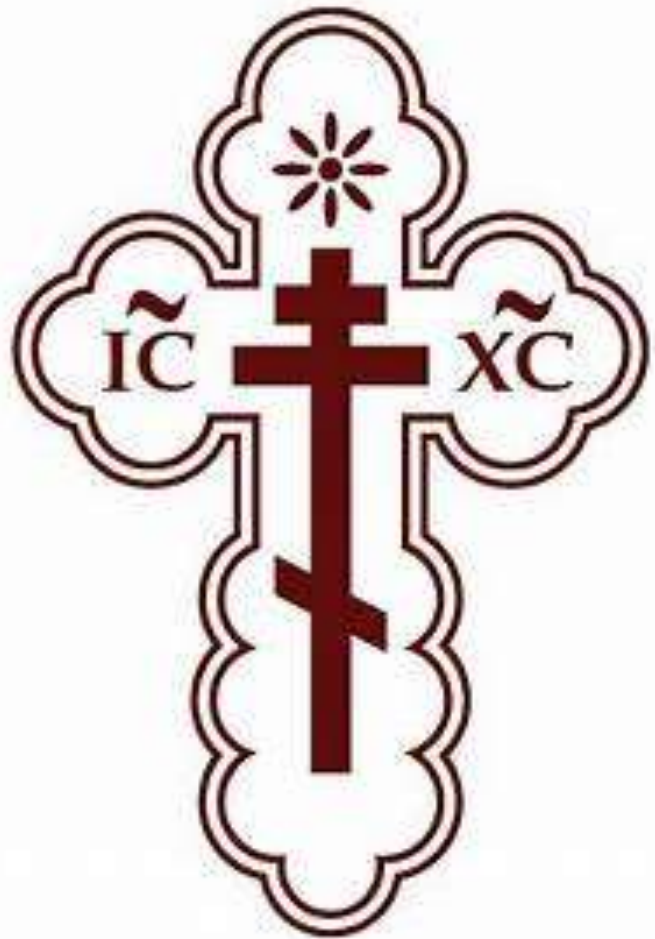
I often hear many, says Saint Athanasios, saying: **“Alas, how shall I be saved? I don’t have the strength to fast, I don’t know how to say awake to keep vigil, I can’t live in virginity, I can’t leave the world—how can I be saved?”**

I will tell you how you can be saved: Forgive and you will be forgiven. This is a quick way to salvation, and I will show you another. What is it? Don’t judge so that you won’t be judged. He who judges before the coming of Christ is an antichrist, because he takes the position that belongs to Christ.

I said, my brother and sisters, at the beginning that forgiveness is a very difficult thing. And Saint Silouan, under whose roof we are standing at this moment, characterized forgiveness of the brother and love of the enemy as the greatest miracle. It is a miracle. This is the miracle that God Himself has done first, accepting us sinners into His embrace, and this miracle calls us all to imitate it, no matter how hard it may be. So, my brothers and sisters, in the end what will judge us is love, especially the love of enemies, because loving the one who loves us is easy, and it can ultimately be selfish; loving the one who

benefits you is logical, it is not a miracle. To love the one who hates you, that is the miracle.

So, my brother and sisters, the Church, which is a space in which we all fit, an open space—like here at our Monastery, in which all nations, all nationalities, all tribes, all languages—fit. Let there be a space in our heart so that our brother can fit in there, so that every person can fit in there, even our enemy. And in this way, my brothers and sisters, we will indeed be able to fit into God’s space, in the embrace that accepts all sinners and all enemies. In this embrace, I pray, my brothers and sisters, that we may all find ourselves eternally with God’s grace. Amen.



# The History of Great Lent

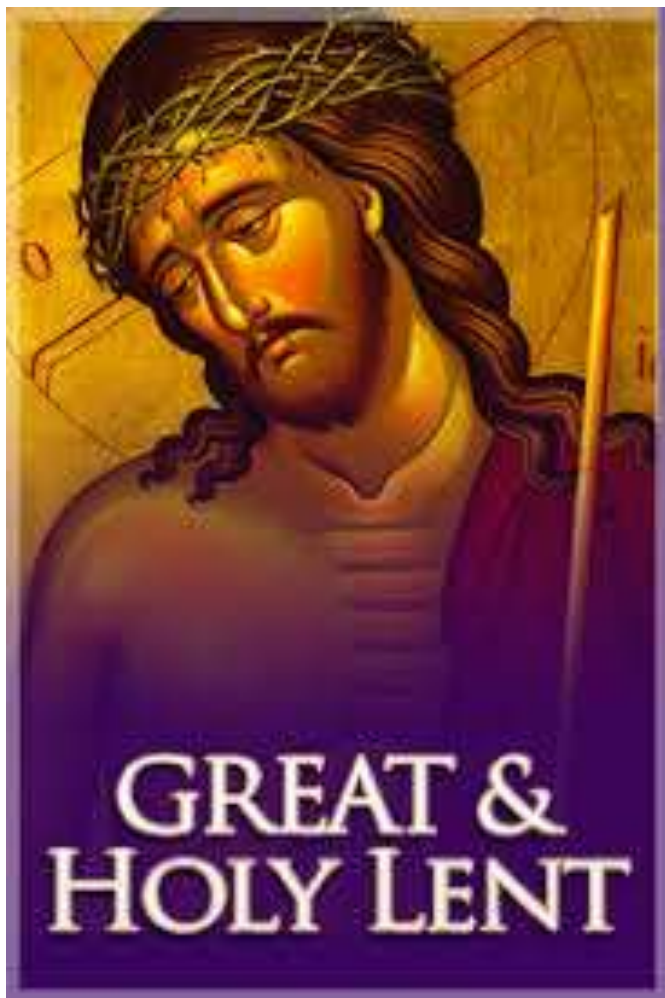
Taken from the book "Way of the Ascetics" by Tito Colliander

Revised and expanded upon by  
Rev. Fr. Christos P. Mars

In the seven weeks approaching Pascha, the Orthodox fast and pray during a season that we call, "Great Lent." Great Lent is a practice that has been part of the Orthodox tradition for thousands of years. Let's discover what Lent is and learn a little more about its long historical development.

## Great Lent

We can divide Eastern Orthodox Lent into three basic periods:



*The Pre-Lenten Period*, the three preparatory Sundays (the Publican and the Pharisee, the Prodigal Son, and the Last Judgment), followed by a preliminary week of partial fasting, and ending with the Sunday of Forgiveness;

*The Forty Days of the Great Fast*, beginning on Monday (Clean Monday) in the first week (or, more exactly, at Sunday Vespers on the evening before, known as the Forgiveness Vespers), and ending with the Ninth Hour (3pm) on Friday in the sixth week; and

*Holy and Great Week*, preceded by the Saturday of Lazarus and Palm Sunday.

The third of these three periods, the Paschal fast of Holy Week, is the most ancient, for it was already in existence during the second and third centuries. The fast of forty days is mentioned in sources from the first half of the fourth century onwards. The pre-Lenten period developed latest of all: the earliest references to a preliminary week of partial fasting are in the sixth or seventh century, but the observance of the other three preparatory Sundays did not become universal in the East until the tenth or eleventh century.

## The Development of the Lenten Fast The Paschal Fast in the second and third centuries

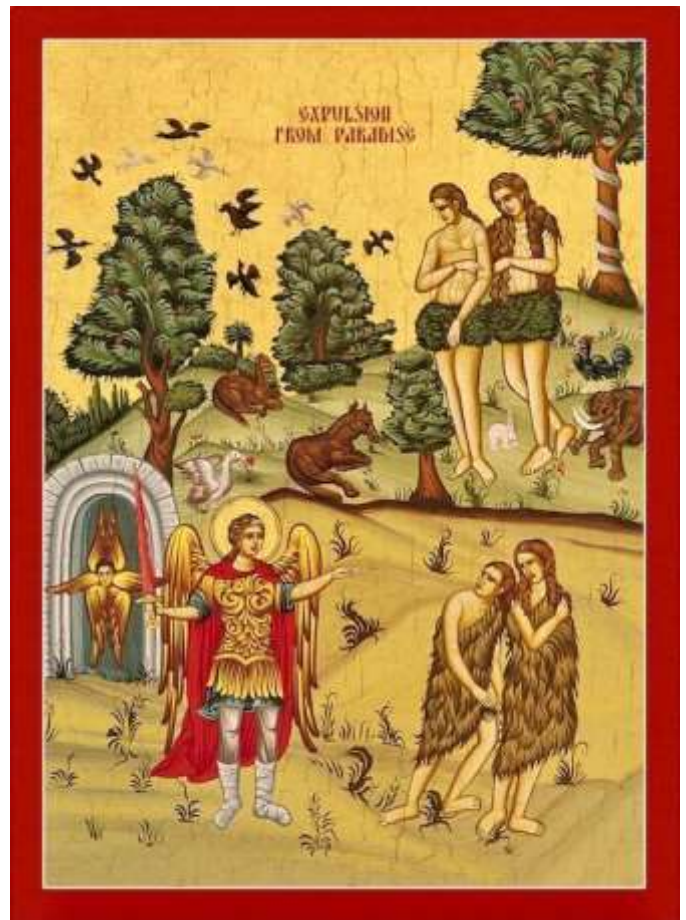
In the second century, it was the custom for Christians in both the East and West to observe, immediately before Easter Sunday, a short fast of one or two days, either on Saturday only or on Friday and Saturday together. This was specifically a Paschal fast in preparation for the service of Easter night. It was a fast of sorrow at the absence of the Bridegroom, in fulfilment of Christ's own words: "*But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days*" (Mk. 2: 20). The

fast, whether of one or two days, was in principle a total one, without any food or drink being taken at all. (Today Fasting during Great Lent indicates abstinence from animal and dairy products, a total fast is sometimes undertaken on Holy and Great Friday if health permits).

By the middle of the third century, this Paschal fast had in many places been extended to embrace the entire week from Monday to Saturday. There was, however, no uniformity of practice, and some Christians fasted for less than the full six days. Only a few can have managed to keep a total fast throughout the whole period. In some places it was the practice to eat bread and salt, with water, at the ninth hour (3 p.m.) on the four days from Monday until Thursday, and then to keep, if possible, a total fast on Friday and Saturday; but not all the faithful were as strict as this. In this six-day Paschal fast may be seen the distant origins of Holy Week; but the developed ritual to which we are accustomed, with special commemorations on each day of the week, is not found until the late fourth century. During the pre-Nicene period, there seems to have been a unitary celebration of Christ's death and rising, considered as a single mystery, at the Paschal vigil lasting from Saturday evening until Easter Sunday morning. Friday was kept as a fast in preparation for this vigil, but it had not as yet become a distinct and specific commemoration of the Crucifixion; the Cross and the Resurrection were celebrated together during Easter night.

### **The Fast of Forty Days**

There is no evidence of a forty-day fast in the pre-Nicene period. The first explicit reference to such a fast is in Canon 5 of the Council of Nicaea (325), where it is treated as something familiar and established, not as an innovation on the part of the Council. By the end of the fourth century the observance of a forty-day fast seems to have been the standard practice in most parts of



Christendom, but in some places – possibly including Rome – a shorter fast may have been kept.

This forty-day fast, found in evidence from the fourth century onwards, differs somewhat in scope and character from the one-week fast of the pre-Nicene period, and the precise relationship between the two is not easy to determine. It is, however, clear that whereas the pre-Nicene fast was specifically a Paschal observance in preparation for Easter, the forty-day fast was connected more particularly with the final preparation of the catechumens for the sacrament of Baptism or "illumination." In the weeks before their baptismal initiation, the candidates underwent a period of intensive training, with daily instruction, special services and fasting. The existing members of the church community were encouraged to share with the catechumens in this prayer and abstinence, thus renewing year by year their baptismal

dedication to Christ. Therefore, the forty-day fast came to involve the whole body of the faithful, and not just those preparing for Baptism.

Great Lent, as we know it, is thus the result of a convergence between these two elements—between the six-day pre-Nicene fast, which was directly in preparation for Easter, and the forty-day post-Nicene fast, which originally formed part of the training of candidates for Baptism. It was natural that these two elements should become fused into a single observance, for they both have the same endpoint—the night of Holy Saturday. The Paschal vigil on this night, in celebration of the death, burial and rising of Christ, was for obvious reasons chosen as the occasion for administering Baptism; for this sacrament is precisely an initiation into the Lord’s Cross and His Resurrection (see Romans 6:3-4).

The choice of the number forty for the days of Great Lent has obvious Biblical precedents. The people of Israel spent forty years in the wilderness (Exod. 16: 35); Moses remained fasting for forty days on Mount Sinai (Exod. 34: 28); Elijah abstained from all food for forty days as he journeyed to Mount Horeb (1 Kings 19:8). Most important of all, Christ fasted for forty days and forty nights in the wilderness, tempted by the devil (Matt. 4:1).

### **The Completion of the Pattern**

During the sixth to eleventh centuries, the season of pre-Lenten preparation was gradually expanded to include three other preliminary Sundays: the “Sunday of the Publican and the Pharisee,” ten weeks before Easter; following it, the “Sunday of the Prodigal Son;” and then the “Sunday of the Last Judgment or Meatfare Sunday” immediately before the beginning of “Cheese Week” (a week of partial fasting when meat is no longer eaten but dairy products are

still eaten). Together with the “Sunday of Forgiveness” (also known as “Cheesefare;” this enables us to enter Lent having forgiven others their offences towards us). At the end of “Cheese Week,” this makes four preliminary Sundays in all. In this way, the full pattern of the Lenten season was completed.



### **Great Lent Today**

Today in most parts of the Church there is no organized catechumenate, and it is customary to administer Baptism on many other occasions besides the night of Holy Saturday; yet the baptismal significance of Great Lent has still a living importance. For every member of the Christian community, Great Lent is a time of spiritual training and renewed illumination. It is a time to realize afresh that, by virtue of our baptismal initiation, we are crucified, buried and risen with Christ; it is a time to reapply to ourselves the words of St. Paul, “*I live, yet not I, but Christ lives in me*” (Gal. 2:20). It is a time for the Orthodox to listen more closely to the voice of the Spirit, in whom we were sealed at our Chrismation (Confirmation), immediately after

our “burial” in the baptismal waters.

### **Differences between the West and the East in their observation of Great Lent**

In Rome, Holy Week was included as part of the forty days. However, in calculating the number forty, all Sundays were excluded from the reckoning, Sundays being considered feast days. This produced a six-week fast of six days in each week, constituting a total of thirty-six days. To make up the full measure of forty days, four further days of fasting were then added at the beginning, with the result that Great Lent in the West commences on a Wednesday (Ash Wednesday). Shrove Tuesday, (also known as Pancake Tuesday or Pancake Day and in French it is referred to as Fat Tuesday), the day before Ash Wednesday, was a day when Christians made a special point of self-examination consulting with their spiritual Father on matters requiring repentance and amendment. The word “shrove” means to hear a person’s acknowledgement of sin and assure them of forgiveness. The term survives in ordinary usage in the expression “short shrift”, by which we mean: paying little attention to a person’s excuses or problems. The day was also for thrifty housewives to use up fat and dairy produce, by making pancakes, so preparing for the Lenten fast.

In Constantinople, on the other hand, Holy Week – together with the Saturday of Lazarus and Palm Sunday – was not regarded as part of the forty-day fast in the strict sense. At Vespers on Friday evening in the sixth week, immediately preceding the Saturday of Lazarus, the distinction between the forty days and Holy Week is very clearly marked in the existing text of the Triodion, Fasting did of course continue during Holy Week!

*“Having completed the forty days that bring profit to our soul, we beseech You in Your love for man: grant*

*us also to behold the Holy Week of Your Passion...”* (Sticheron from Great Lent season)

Thus, the forty days began on the first Monday in Great Lent and ended on Friday in the sixth week; then came Lazarus Saturday, Palm Sunday and Holy Week, which, while distinct from the forty days, were treated as part of the Lenten Fast in the broader sense. In this way the forty days and Holy Week together constituted a fast of seven weeks. So it is that Great Lent begins on Ash Wednesday in Western Christendom, while commencing in the East two days earlier on Clean Monday.

“Fasting, neither above nor below your ability, will help you in your vigil. One should not ponder divine matters on a full stomach, say the ascetics. For the well-fed, even the most superficial secrets of the Trinity lie hidden. Christ Himself set the example with His long fast; when He drove out the devil He had fasted for forty days. Are we better than He? Behold angels came and ministered to Him (Matt. 4:11) they are waiting to minister to you too.”





# Uncorking The Vintage: A Toast To Tradition

By Elizabeth Thomas

Imagine a goblet, its graceful silhouette etched against the canvas of history, cradling within its curves the very essence of centuries-old traditions and the whispered secrets of bygone eras.



Within the tapestry of tradition, where the threads of time weave with the essence of celebration, there lies a vintage waiting to be uncorked. As we stand on the threshold of the Great Lent, let us embark on a journey together into the world of "Uncorking the Vintage", reminiscent of the Lenten season—a time of introspection, renewal, and reverence. It beckons us to embrace life's richness, toasting to moments of joy, connection, and gratitude, and savoring the beauty of tradition. This article invites exploration, drawing parallels from the world of wine, the artistry of pouring, and reflections on half-full versus half-empty glasses, culminating in a deeper appreciation for the role of tradition in enhancing our enjoyment. Wine, a cherished beverage across cultures, intertwines with human civilization for

millennia, symbolizing celebration, communion, and social connection. Its rich history spans an array of varieties and styles, from light and crisp whites to bold and full-bodied reds, each with unique characteristics and flavors. Some of the most well-known wine varieties include Cabernet Sauvignon, Merlot, Chardonnay, Sauvignon Blanc, and Pinot Noir, each with its own unique characteristics and flavors.

Mentioned in biblical narratives from Noah's grapevines to Jesus, the symbolism of wine runs deep, echoing the complexity of our lives—a blend of experiences, relationships, and choices. One particularly salient passage comes to mind: The Gospel of John resonates profoundly: "I am the vine; you are the branches. He who abides in me, and I in him, bears much fruit" (John 15:5). This powerful imagery underscores the idea



that, much like grapevines rely on their roots for sustenance—to absorb nutrients and flourish, so too should we as Orthodox Christians depend on the union with Christ to bear fruit. Just as a vine cannot bear fruit without its branches, we

cannot bear the fruit of faith without being connected to Christ, 'The True Vine.' Through this connection, we are nourished and sustained, and our lives bear witness to the divine love and grace of God.



Just as wine is a blend of different elements, each contributing to its unique flavor and character, so too are our lives a blend of experiences, relationships, and choices. Let us savor the richness and complexity of this Lenten season and embrace the opportunity to deepen our understanding of ourselves, our faith, and the world around us.

When we participate in this tradition alongside our fellow Orthodox Christians, we become part of a centuries-old practice that connects us to the very foundation of our faith.

**The Art of Winemaking:** The art of winemaking, traced back to ancient civilizations such as the Egyptians, Greeks, and Romans, passed down through generations, with techniques and traditions evolving over time, mirrors the Lenten journey. As vintners tend to vine pruning and nurturing them with reverence and skill, so do believers embark on a spiritual

pilgrimage during Lent nurturing souls with fasting, prayer, and self-reflection. There is a timeless journey of cultivation, patience, and transformation—much like the Lenten journey observed by Orthodox Christians. As the grape undergoes the process of pressing and fermentation, yielding its hidden depths and flavors, so too do individuals delve deep within themselves, confronting their imperfections and seeking renewal. In this sacred season, the Lenten journey invites believers to uncork the vintage of tradition, pour forth their hearts in prayer, and savor the richness of spiritual growth and transformation.

I remember my grandmother's homemade wine that holds a special place in my heart, a symbol of family, tradition, and the love she poured into every bottle. A couple of months ago, I visited some vineyards with some friends, where I sipped and savored different wines, which have created a tapestry of experiences. Wine has a way of bringing people together, creating memories and strengthening bonds of family and friendship that last a lifetime.

**The Art of Pouring Wine:** The art of pouring wine is steeped in tradition, history, and cultural significance, dating back thousands of years.



The act of pouring wine is more than a simple transfer of liquid from bottle to glass; it is a performance, a delicate choreography that demands precision and grace. The angle of the bottle, the speed of the pour, the gentle swirl as

the wine meets the glass – each movement is deliberate, a testament to the care and reverence with which we approach this ancient craft. Parallel to the Lenten journey, each pour, measured and intentional, echoes the discipline and mindfulness cultivated during this sacred Lenten season. Like the careful pour that allows the wine to breathe and reveal its true essence, Lent offers believers an opportunity to pause, reflect, and allow their souls to open to the transformative grace of God. As the wine cascades into the glass, filling it with richness and depth, so too does the Lenten journey fill hearts with spiritual nourishment and renewal. In the simplicity of this act, believers find a reminder of the abundance of blessings bestowed upon them, inviting them to savor each moment of the Lenten pilgrimage with gratitude and reverence.

In essence, the art of pouring wine is a celebration of history, culture, and craftsmanship. Whether enjoying a glass of Bordeaux in France or a bottle of Napa Valley Cabernet Sauvignon in California, each sip offers a glimpse into the rich tapestry of winemaking traditions that have stood the test of time.

**Half-Full or Half-Empty?:** Now think about the age-old phrase 'is your glass half-full or half-empty?' While trivial, it carries profound implications. An optimist would say their glass is half full, seeing opportunity and positivity even when things appear scarce. Conversely, a pessimist might argue it is half empty, focusing on lack rather than plenty.

Just as wine is poured into a glass, so too is our faith poured into us, filling us with the love and grace of God. But how do we view this glass of faith? Is it half-filled or half-empty?

The Lenten season can be viewed through the lens of the half-full or half-empty glass. For those who see the glass as half-empty, Lent becomes a time of introspection, a chance to confront weaknesses and areas of spiritual need.



For some, it might represent sacrifice and limitations. Yet, for those embracing its spirit, it's an opportunity to fill the emptiness with deeper prayer, reflection, and acts of charity. Our perspective shapes our experience. By choosing to see Lent as a chance for spiritual growth, we can transform it from an empty period into a wellspring of renewal. Conversely, for those who see the glass as half-full, Lent offers a season of hope and renewal, a time to embrace the abundance of God's grace and the promise of transformation.

During this Lenten season, I invite you to consider engaging in practices that foster self-reflection and encourage growth. Here are some ideas:

**Prayer or meditation:** Dedicate daily time for quiet contemplation, prayer, or mindfulness practice. Use this space to connect with your inner thoughts and feelings, seeking clarity and guidance.

**Fasting or abstinence:** Choose something meaningful to give up or limit during Lent, such as social media, sweets, or another indulgence. Utilize the extra time and energy to focus on personal goals or acts of service.

**Reading or studying scripture:** Deepen your

knowledge of biblical teachings by setting aside regular time for reading and reflecting on passages relevant to the Lenten journey. Consider joining a study group or discussing your insights with others.



**Engaging in community service:** Seek opportunities to help those in need within your local area. Volunteering at soup kitchens, shelters, or other organizations fosters empathy, connection, and gratitude.

**Practicing forgiveness:** Reflect on any lingering resentments or grudges held against yourself or others. Take steps toward healing by offering or requesting forgiveness where appropriate.

**Embracing creativity:** Explore new hobbies or artistic pursuits that promote relaxation and self-expression. Creativity can serve as an avenue for connecting with God and nurturing one's soul.

**Cultivating gratitude:** Make it a habit to recognize and appreciate the blessings in your life. Express thanksgiving regularly through journaling, sharing appreciation with loved ones, or participating in communal worship services.

**Developing self-compassion:** Treat yourself kindly and gently, acknowledging both strengths and weaknesses without judgment. Extend grace and compassion to yourself as you navigate the challenges of life.

**Pursuing learning:** Investigate topics related to faith, ethics, morality, or spiritual growth. Attend lectures, webinars, workshops, or classes

offered by religious institutions or educational centers.

**Connecting with nature:** Spend time outside enjoying the beauty and wonder of creation. Walks, bike rides, gardening, or simply sitting quietly among trees, flowers, or bodies of water can inspire reverence and awe for the divine presence.

As we uncork the vintage of Lent, let us raise a toast to grounding traditions, shaping journeys, and embracing possibilities. Let us savor the moment, for wine celebrates life, love, and the human spirit. Just as a vine is pruned to bear more fruit, we too can be pruned by the trials and challenges of life, emerging stronger and more resilient in our faith.

May we always remember that we are branches of the true vine, connected to Christ and to each other, bearing fruit in our lives and in the world. Amen!

Wishing You A Blessed Lenten Season!



JOIN THE ANNUNCIATION CATHEDRAL PARISH FAMILY FOR

# Wednesday Nite Life Lenten Speaker Series

Join us Wednesday evenings during  
Great Lent after Presanctified  
Liturgy for a Lenten  
meal and talk.



**ELIZABETH THOMAS**  
MARCH 20



**HIS GRACE BISHOP NEOFITOS**  
MARCH 27



**SCOTT DAVENPORT**  
APRIL 3



**GEORGE  
DEMACOPOULOS**  
APRIL 10



**MICHAEL KAPLANIS**  
APRIL 17



**GRIGORIOS KARAKOSTAS**  
APRIL 24

FOR MORE INFORMATION VISIT THE  
CATHEDRAL WEBSITE: [ATLGOC.ORG](http://ATLGOC.ORG)

# Sunday of Orthodoxy March 24, 2024

*Annunciation Cathedral*

*2500 Clairmont Road, N.E, Atlanta, GA*

*Great Vespers for the  
Feast of the Annunciation at 5:00 pm  
Reception to Follow*



## Guest Speaker His Grace Bishop Neophytos *Called to Serve*

### *New Bishop, New Diocese, New Challenges*

His Grace Neophytos, the first Kenyan Bishop, serves the Diocese of Eldoret and Northern Kenya spanning over 50,250 squaremiles and is comprised of 60 parishes that are served by 53 priests, many traveling far from their village via motorcycle to minister to those in need.

His Grace is committed to establishing the bedrock of faith while simultaneously constructing the foundations of churches and schools, brick by brick; but such a task cannot be accomplished in isolation, it takes a village.

Simple tasks we take for granted such as running water, a safe kitchen to prepare food, and indoor dining facilities for school children are but dreams to his people. "Let us join hands to feed the hungry, clothe the naked, and provide water for the thirsty" states His Grace.



# THE HISTORY OF SAINT BARBARA'S CHAPEL

A HISTORY OF THE BUILDING OF THE ST. BARBARA CHAPEL AND THE STORY OF THE LADIES WHO HELPED BUILD IT.

**PURCHASE YOUR COPY TODAY**



COMPILED & WRITTEN BY:  
STEPHEN GEORGESON



## The Chapel Builders

The Ladies of the Saint Barbara Society and the Greek Orthodox Chapel They Built

Stephen Georgeson



ONE OF OUR PARISHIONERS, STEPHEN GEORGESON, HAS COMPILED AND WRITTEN A HISTORY OF ST. BARBARA'S CHAPEL AT GREENWOOD CEMETERY. HE HAS PRINTED BOOKLETS WHICH HAVE BEEN DONATED TO THE CATHEDRAL TO BE SOLD IN THE ST. NEKTARIOS' BOOK NOOK.

**\$10**

A DONATION TO OUR CATHEDRAL BOOKSTORE

Atlanta Velonaki Group (Little Needle)

**Monthly meetings every 2nd Thursday 1-2 pm**

**Where:** Cathedral Kafenion

**Why:** To create handmade hats, scarves and blankets to give to local charities as stewards of our church!

**What:** Bring your needles (knit or crochet), yarn, scissors, and ready hands.

But.... if you can't crochet or knit, should you come? Of course - you can learn, you can donate yarn and you can keep us company!

If interested call Vicki Kipreos at 678-314-3002 [Vic-ki.kipreos63@gmail.com](mailto:Vic-ki.kipreos63@gmail.com).

**Next Meeting:** Thursday, March 21, 2024

# Donations Needed

## Sharing Our Daily Bread

March is one of the months of the year with five Sundays and thus we call upon our faithful to "Share their Daily Bread", by purchasing Gift Cards in \$25 increments from Kroger, Walmart, or QuikTrip.

To donate, click [HERE](#), or drop gift cards & checks (please indicate "Sharing Our Daily Bread") in the box in the Narthex

We appreciate your generous offerings to those in need.

Thank you!





# Philoptochos

**There was lots of good Philoptochos news in February!**

**On Sunday, February 4<sup>th</sup>, our chapter sponsored its annual Membership Brunch in the Kartos Ballroom.**

**There was a very large turnout and our chapter is very appreciative of all those who made financial membership donations. Your support is invaluable!**

**If you have not yet made your annual Philoptochos membership donation, we have made it easy for you!**

**Please go to [atlgoc.org](http://atlgoc.org). You will see the donation link labeled**

**“Philoptochos Membership”, Please click that link and make your membership donation quickly and safely. All donations are greatly appreciated!**

**For many years, our Atlanta Philoptochos has supported and initiated diaper drives for a variety of organizations who work with mothers and young children in need. Diapers have become increasingly expensive and while these organizations purchase what their finances allow, there is an endless need and often never enough diapers.**

**Our chapter made a decision to approach this need in two ways. Learning of an immediate diaper crisis at the Toco Hills Alliance, Philoptochos purchased, donated, and delivered \$600.00 in diapers to TCA.**

**Recognizing that this was still not enough, the Philoptochos membership voted to host a “Diaper Drive” asking all parishioners to please support this initiative and donate diapers in sizes 4,5, and 6.**

**This diaper drive will take place through entire month of March!**

**Please leave your diaper donations on the stage in Carlos Hall!**

**We thank our parish family for once again supporting this outreach, knowing that their donations will make a world of difference to the young recipients of these diapers!**


**On March 14<sup>th</sup>, our chapter sponsored the monthly luncheon for the Cathedral Golden Group!**

**Philoptochos is also pleased to let you know that we will once again be preparing and selling the beautiful Red Eggs and delicious Lenten Soups for Pascha. These items are an integral part of our Cathedral Lenten and Pascha tradition.**

**Stay tuned for details!**



# Philoptochos Membership



A vibrant spring-themed graphic with a green background. The top corners are decorated with orange and pink flowers and green foliage. The bottom features a row of colorful flowers in yellow, pink, purple, and red. Two cartoon bees with yellow and black stripes and light blue wings are flying in the middle. The text is centered and reads: "Spring into Philoptochos Membership. Renewing your membership equals renewal of many lives! To complete your membership form & offer a donation online click [HERE](#)."

## Spring into Philoptochos Membership

Renewing your membership  
equals renewal of many lives!

To complete your membership form & offer  
a donation online click [HERE](#).

# Philoptochos Diaper Drive



## Philoptochos Diaper Drive

### Help us Make a Difference in Tiny Lives!



Join us in supporting families in need by participating in our Diaper Drive. Your contribution can make a significant impact on the well-being of these little ones.

### Ways you can help!

Drop off your donation of size 4, 5, or 6 Diapers in the Carlos Hall, beginning Sunday, March 10th

OR

Place an order from the [AMAZON Wishlist](#) and the order will be delivered for you!

For Questions please email Joanna Snider at [joannasnider56@gmail.com](mailto:joannasnider56@gmail.com)



## SAINT PHOTINI OUTREACH MINISTRY - ANNUNCIATOR ( February - March 2024)

**MISSION:** To experience and share Christ's love by taking part in opportunities to help grow our Orthodox faith and Cathedral family through servicing and welcoming those less fortunate in our local community.

Our Annunciation Cathedral's Saint Photini Outreach Ministry (SPOM) wishes to **THANK** our Parish family for your continued support during 2023 and the many blessings made possible through your service and donations so we may continue to help our fellow neighbors experiencing unexpected challenges in their daily life! We pray that the New Year 2024 is fruitful so we can reach out and help more people!

### IOCC SOUPER BOWL OF CARING & PANTRY DRIVE FOR INTOWN CARES (FEBRUARY 12-29 2024)

SPOM began 2024 by simultaneously sponsoring a collection for International Outreach Ministries (IOCC) Souper Bowl of Caring **AND** our Pantry Drive for Intown Cares. Through your live in-person and online donations, your generosity collected a total of \$3,803 for IOCC; for Intown Cares, we collected a total 438 pounds of food (which broken down will provide 836 meals or feed 300 families.)



### SHARING OUR "DAILY BREAD" - MARCH 2024

March is the first month of 2024 with five Sundays for our SPOM "Sharing Our Daily Bread" campaign. *Your kind donations in 2023 of \$17,869 tremendously assisted the less fortunate!* **THANK YOU!**

The requests for support from our Cathedral and the lines at the local Pantries we support are increasing daily for families in need of basic essentials. We respectfully request that you continue to "Share your Daily Bread" with the purchase of Gift Cards in \$25 increments from Kroger, Walmart or QuikTrip in 2024 or give online!

### CALL OUT TO ALL ANNUNCIATION CATHEDRAL MINISTRIES & ORGANIZATIONS - PROVIDE MONTHLY WEDNESDAY DINNER MEAL TO NICHOLAS HOUSE

For many of our Parish members, *Nicholas House* may ring a bell! It started at St. Bartholomew's on Lavista Road and is now located in Grant Park and offers aid to complete families in need of assistance for food and housing. The Cathedral has committed to provide a dinner meal on the 2nd Wednesday of each month! This is a great opportunity for **ALL our Cathedral's ministries and organizations** to choose a month to **offer their "SERVICE"** to help feed these families experiencing unexpected challenges. SPOM and the Ladies Philoptochos Society have started the ball rolling! For more information, Please contact Tula Blackwelder at [tulahope@yahoo.com](mailto:tulahope@yahoo.com) OR Vickie Klemis at [vickieklemis@gmail.com](mailto:vickieklemis@gmail.com).

### VISITATION

- Visitations and Calls to our Shut-Ins/Homebound are scheduled to take place during the months of January and February. Our Annunciation Day School students are also writing cards for our Shut Ins/Homebound. If you would like to add a loved-one to the list, please call the Cathedral Office at 404-633-7358.
- It's truly a great pleasure to share time with our Parish Shut-Ins/Homebound and experience the joy and smiles it brings to them! If you would like to join this great team to bring joy to our Shut-Ins/Homebound - please contact the Cathedral Office at 404-633-7358.

### UPCOMING EVENTS - JANUARY- MAY: WE WELCOME ALL TO JOIN US! (contact [vickieklemis@gmail.com](mailto:vickieklemis@gmail.com))

- April 13: Saturday of Service (Volunteer Service event)
- April 27: Bags of Love / Saturday of Lazarus
- May 2: Artoclasia for SPOM Name Day - Sunday of the Samaritan Woman



**ANNUNCIATION GREEK ORTHODOX CATHEDRAL  
SAINT PHOTINI OUTREACH MINISTRY  
CALL FOR VOLUNTEERS!!**

The best gift a person can give to another is their "Time". Come offer a few hours on **Saturday, April 13th** to volunteer at one of the great organizations listed below! There is opportunity for all age groups, including some family-friendly choices! **Volunteer registration is now available on *SignUp Genius* on our Annunciation Cathedral's website ([www.atlgoc.org](http://www.atlgoc.org))**. If you have any questions on Saturday of Service, please contact [vickieklemis@gmail.com](mailto:vickieklemis@gmail.com).

***Volunteers will meet at the Cathedral at 8am on April 13<sup>th</sup> for Breakfast and after, depart for your assignments.***

<p><b>HELPING MAMAS (9AM-12NOON)</b> 4487 Park Drive, Suite A1   Norcross GA 30093 <a href="http://www.helpingmamas.org">www.helpingmamas.org</a></p> <ul style="list-style-type: none"> <li>• No. Volunteers: 15 spots</li> <li>• Age Limit: 8 years up</li> <li>• Waiver: Yes (Adult &amp; Child – included on link)</li> <li>• Help inventory &amp; organize donations, sort clothing &amp; baby supplies</li> <li>• <b>Warehouse, dress for weather, closed-toe shoe</b></li> </ul> <p><i>NOTE: Direct link on SignUp Genius will take you to HM's site.</i></p>	<p><b>OPEN HAND ATLANTA (9am-12noon)</b> 181 Armour Drive, NE   Atlanta, GA 30324 <a href="http://OpenHandAtlanta.org">OpenHandAtlanta.org</a></p> <ul style="list-style-type: none"> <li>• No. Volunteers: 16 spots</li> <li>- Market Basket Packing (10 spots)</li> <li>- 3 Delivery Routes (3 drivers/1 passenger each)</li> <li>• Age Limit: 13 years up</li> <li>• Waiver: Yes (Adult &amp; Child; complete onsite)</li> <li>• Packing meals for delivery OR Deliver meals</li> <li>• <b>Warehouse, walk-in cooler; bring coat &amp; thin gloves; masks (for warmth, not required)</b></li> </ul>
<p><b>NICHOLAS HOUSE (10AM-1PM)</b> 830 Boulevard SE   Atlanta, GA 30312 <a href="https://nicholashouse.org/">https://nicholashouse.org/</a></p> <ul style="list-style-type: none"> <li>• No. of Volunteers: 10 spots</li> <li>• Age Limit: 9 years up &amp; group accompanied by adult</li> <li>• Waiver: No</li> <li>• Organize donations; indoor game play with children 6 months to teenagers; <i>welcome to bring your games</i></li> </ul>	<p><b>HOPE LODGE (9:00AM-11AM)</b> American Cancer Society Richard M. Schulze Family Foundation 1552 Shoup Court   Decatur, GA 30033</p> <ul style="list-style-type: none"> <li>• No. Volunteers: 8-10 spots</li> <li>• Age Limit: 14 years up</li> <li>• Waiver: No</li> <li>• Prepare &amp; serve lite breakfast; visit with patients &amp; caregivers; clean kitchen</li> <li>• <b>Mask required during visit</b></li> </ul>
<p><b>FODAC (10am-12:30pm)</b> 4900 Lewis Rd, Stone Mountain, GA 30083 <a href="http://www.FODAC.org">www.FODAC.org</a></p> <ul style="list-style-type: none"> <li>• No. Volunteers: 10-25 spots</li> <li>• Age Limit: 14 years up (consent form from Parent)</li> <li>• Waiver: Yes</li> <li>• Cleaning, stocking, staffing at Thrift Store</li> <li>• <b>Dress: Jeans, tennis shoes, light jacket</b></li> </ul>	<p><b>We look forward to your participation!</b></p> <p><b>Make it a fun day with family and friends!</b></p> <p><b><i>Know that YOU are making an impact by helping those less fortunate!</i></b></p> <p><b>Make it a GREAT DAY of</b></p>

# HOPE & JOY

Hellenic Orthodox Primary Education & Junior Orthodox Youth

## 2023-2024 SCHEDULE

THEME: LITURGICAL ITEMS

August 13 "I love the smell of prayer in the morning"...The censor



September 10 "Setting the table for a very special meal"...The Chalice and Paten (Outdoor Picnic)



September 22-24



October 1 "I'm sick"...Visitation of the sick



November 12 "The staff of power and other cool things"...What the Bishop holds



November 25 Sandwich Making for Soup Kitchen



December 9 Breakfast with St. Nicholas with Christmas Party hosted by GOYA



January 14 "Bath time for all Orthodox"...the Baptismal Font



February 11 "What to wear today?...Orthodox Vestments



March 10 "Not Heinz 57, but the same number of ingredients"...Holy Chrism



April 14 "It's three clothes in one!"...The Antimension



May 5 Easter



May 19 "The Priest plays with water"...Rosewater Sprinkler



# Upcoming GOYA Events

MAR  
**17**  
6 PM - 730PM  
GOYA MEET +  
FORGIVENESS VESPERS

MAR  
**23**  
ESCAPE ROOM

MAR  
**28**  
630PM  
BIBLE STUDY

MAR  
**31**  
LENTEN RETREAT

APR  
**01**  
LENTEN RETREAT

APR  
**02**  
LENTEN RETREAT

APR  
**07**  
LUMINARY SALES  
BEGIN

APR  
**14**  
PARISH LEVEL  
ORATORICAL FESTIVAL

APR  
**20**  
SUNSET HIKE



# ATL GOC YAL MARCH EVENTS

**MAR 14** "BURGERS" & BREWS  
THURS 7 PM, FLIGHT CLUB

**MAR 18** CLEAN MONDAY KITES  
MON AFTER COMPLINE, CATHEDRAL

**MAR 27** BISHOP NEOFITOS TALK  
WED 6:30 PM, CATHEDRAL

**MAR 31** POST LITURGY BRUNCH  
SUN CAFE BOMBAY

SAVE THE DATE: APRIL 20TH  
PARACLETOS MONASTERY DAY TRIP!





# Golden Group

March is proving to be a busy month for Golden Group.

On March 12th several Golden Groupers traveled to Abbeville, South Carolina to enjoy a special visit with the nuns of the Parekletos Greek Orthodox Monastery. It was a gorgeous day, and they enjoyed seeing the peaceful, rural setting of the monastery, the beautiful icons in the chapel, and the Monastery store. Their visit and conversations with the nuns ensured a meaningful pre-Lenten experience.

That same week Golden Group met in Kartos Ballroom for the March Luncheon. Philoptochos generously hosted a delicious lunch for all. A representative from the FBI gave an enlightening presentation on different types of fraudulent schemes that target seniors. We learned how important it is to stay vigilant in order to avoid falling victim to these scams.

Our final March event took place on Clean Monday, the first day of Lent (March 18<sup>th</sup>). After the Holy Unction service, Golden Group hosted a Lenten Pot Luck for the entire community.

Save the date for our April luncheon on Thursday, April 11. More information will follow.

Below are pictures from our February Valentine Luncheon sponsored by the Daughters of Penelope.



YOU'RE INVITED TO A  
**DOCUMENTARY DOUBLE FEATURE**



**Amphilochios**  
SAINT OF PATMOS



**SACRED ALASKA**

**TUESDAY, APRIL 9, 7:00P - TICKETS @ [TARAATLANTA.COM](http://TARAATLANTA.COM)**

345 CHESHIRE BRIDGE RD NE, ATLANTA



# ANNUNCIATION DAY SCHOOL

*Centered in Christ, Children and Community*

**Thank you for all your support during the  
2024 Building a Legacy Gala and campaign!**

**Thank you to the following sponsors!**

**\$50,000 - Premiere Diamond**

- Ron & Vicki Canakaris

**\$10,000 - Diamond**

- Helen A. Carlos & Ron Hilliard  
- John & Elaine Carlos  
- Michael & Jerry Spanos

**\$5,000 - Platinum**

- Jimmy & Michelle Frangis  
- John & Kiki Papadimitriou  
- Proof of the Pudding (In-Kind)

**\$2,500 - Gold**

- EEP Events (In-Kind)  
- Stacie Nefos  
- Pierre & Alexandra Panos  
- Mike B. Vlass

**\$1,000 - Silver**

- Dynamis Learning  
- Janet Algers & Joe Faraone  
- Hamby & Aloisio  
- Victor & Theodora Economy  
- Stephen & Valine Georgeson  
- Jim & Lia Gilmer  
- Serge & Ioana Hadji  
- Alex & Penny Halkos  
- Andy & Anna Kostopoulos  
- Mark & Dimitra Moraitakis

**\$1,000 - Silver cont'd**

- Pete Moraitakis  
- Solon & Marianna Patterson  
- Dr. Victor & Christina Polizos  
- Pete & Kim Poolos  
- Alexander Properties Group  
- David Redditt  
- Superb Rental (In-Kind)  
- RFI Security  
- Dimitri Shreckengost  
- Kevin & Karen Smith  
- Karen Stamatiades  
- Philip & Francine Tague

**\$500 - Bronze:**

- Annunciation Cathedral Philoptochos  
- Chick-fil-A, Druid Hills  
- Irene Fotos  
- Rev. Fr. Paul A. Kaplanis & Presbytera Evi  
- Vickie Klemis  
- Andy & Anna Kostopoulos  
- Gregory P. Koutrelakos, Sr.  
- Andrea & Maria Ladikos  
- The Lambros Law Firm  
- Robert & Diane Mondore  
- Picasso Bros. Printing  
- Quest Events (In-Kind)  
- Rob & Jennie Thomas  
- Alexandra Vatzakas



**DUALLY ACCREDITED:**  
 SACS CASI  
 COC  
 cognia

*Internationally*  
**DIVERSE**  
 COMMUNITY

*Small*  
 CLASS SIZES  
 16-18  
 STUDENTS

STATE-OF-THE-ART  
**Science**  
 Lab

**AFTER SCHOOL**  
*Clubs*  
 Including: Ballet,  
 Robotics, Word Play,  
 Lego Club, Chess

*Our Mission:*  
 Centered  
 in Christ,  
 Children and  
 Community

**162** STUDENTS  
**25** COUNTRIES  
*Preschool & K-8*

**IOWA**  
 STANDARDIZED  
*Test Scores*

*House System*  
 mixing K-8 students  
 in community,  
 mentorship &  
 competition

**LOWEST Tuition**  
 in **ATLANTA**  
 \$4,000 for Preschool;  
 \$8,150 for K-5;  
 \$11,450 for 6th-8th

*Competitive*  
**SPORTS**  
 MASC LEAGUE: BASKETBALL,  
 SOCCER & VOLLEYBALL  
 (Sports Soccer teams reign champions  
 for 3rd consecutive year)

**IN THE TOP**  
**14%**  
 NATIONALLY (2023)

**IN-HOUSE & EXTERNAL**  
*Field Trips*  
 STEM Bus, Fernbank & Telus  
 Science Museum

[AnnunciationDaySchool.org](http://AnnunciationDaySchool.org)

# AHEPA

## **BOOK RELEASE IN ATLANTA, Where it all began...**

The AHEPA family of Atlanta gathered on Thursday February 29, 2024, for the unveiling of the commemorative book, Atlanta's AHEPA Centennial Celebration, produced for the 100<sup>th</sup> anniversary of AHEPA and the Centennial Celebration Weekend that was held in Atlanta to celebrate this event.

The event was held at the Mother Lodge Chapter No. 1 AHEPA house and featured the editor of the book, Audrey Marianes, who made some comments and explained the organization of the contents for the book.

The book begins with a biographical history of the Founders, followed by stories of Ahepans who shaped some of the Chapters, District and National histories. A chapter of salutations from local and national dignitaries was followed by a section documenting the highlights of the centennial celebration weekend held June 25-28, 2022, in Atlanta.

Audrey acknowledged individuals on their family histories and stories. She read a letter that was submitted by 80-year Sons/AHEPA member Mike Balsamides. Mike told the story about his dad and growing up years ago in New Jersey. His Dad invited young Greek immigrants to his home, made sure they filled out an AHEPA membership application, and then fed them dinner.

The book has many such family stories with the common thread being the AHEPA Family. The book is 290 pages long and each page is a treasure. It is registered with the Library of Congress, and other copies will be donated to other libraries including the Atlanta History Center.

Audrey was assisted by Associate Editor and former Atlanta chapter president Bill Aicklen.

Earlier that afternoon, Brother Dr. Victor G. Polizos met with Mrs. Virginia Harrington, daughter of Founder George J. Campbell. Mrs. Harrington is 96 years old and lives in the greater Atlanta area close to her two children, Gayle and David, her grandchildren, and great-grandchildren. Polizos presented her with one of the first copies of the Centennial Book. Most of her father's biography and photos were from interviews she gave us two years ago for the book. Many of the extended family continues to live in Atlanta. She expressed how happy and proud she was of her father and his accomplishments and was very pleased with the book.





## FEAST OF THE ANNUNCIATION & GREEK INDEPENDENCE DAY

Please join us for Great Vespers celebrating the Feast of the Annunciation on Monday, March 25, 2024 at 4:00 pm in the Cathedral. After Vespers, you are invited to the Kartos Ballroom at 5:00 pm for a delightful program presented by the Afternoon Greek School Students, ADS Greek Language Program Middle School Students, and a wonderful dance performance by the Annunciation Dance Ministry. Lenten dinner, sponsored by the Annunciation Cathedral and AHEPA Chapter #1, will follow the event.

**RSVP By March 20th**  
**[danceministry@atlgoc.org](mailto:danceministry@atlgoc.org)**



Register Now!!

Our Cathedral's Summer Day Camp will  
be held for two weeks:

June 3<sup>rd</sup> - 7<sup>th</sup> and June 10<sup>th</sup> - 14<sup>th</sup>

Summer Day Camp is offered to  
children ages 3-14

*Register at:  
[www.atlgoc.org/summer-camp](http://www.atlgoc.org/summer-camp)*

# Summer Sports Camp



@ANUNCIATION DAY SCHOOL  
2500 CLAIRMONT RD, ATLANTA, GA 30329

## SPORTS MANIA SUMMER CAMPS

MAY 28TH-MAY 31ST  
JUNE 17TH-JUNE 21ST  
JUNE 24TH-JUNE 28TH



[WWW.SPORTMANIACAMPS.COM](http://WWW.SPORTMANIACAMPS.COM)





# AHEPA Scholarship

AHEPA MOTHER LODGE NO. 1 EDUCATIONAL FOUNDATION

## Scholarship

GALA FUNDRAISER 2024

KARTOS BALLROOM  
ANNUNCIATION GREEK ORTHODOX CATHEDRAL

AT SEVEN O'CLOCK  
IN THE EVENING

22  
OF JUNE

TWENTY  
TWENTY-FOUR

BENEFITTING THE FOUNDATION'S "FOUR BY FORTY" CAPITAL CAMPAIGN

[ahepaatscholarship.org](http://ahepaatscholarship.org)

[Hellenism@ahepaatscholarship.org](mailto:Hellenism@ahepaatscholarship.org)

*Save the Date*



Greek Culture is thriving with Lykion Ellinidon Atlanta in 2024! The Lykion Board kicked off the new year with a meeting at EATaliano to welcome new members to the board and to discuss upcoming activities.

Planning is underway to finalize an upcoming calendar of cultural events. Stay tuned for dates and details! Our Book Club, enjoying reading for the eleventh year, is hosted by members of the group.

In January, we enjoyed a lively discussion of the collection of short stories in "Something Will Happen You'll See". February's gathering reviewed the novel 'Scorpionfish' and explored the themes of beginnings, endings, belonging, grief, art, literature, family, and love.

For the March meeting, we will be delving into 'Diaries of Exile' by Yannis Ritsos. This collection of poetry offers a glimpse into Ritsos' experiences during and after the Greek civil war.

Our Atlanta Greek Film Expo is in full swing with the latest award-winning film screened at the historic Plaza Theatre. Attendees enjoyed complimentary beverages and delicious refreshments while sharing thoughts on the film "Behind the Haystacks." All who attended enjoyed a wonderful afternoon of fellowship and Greek culture.





# *Palm Sunday*

## Annual Luncheon

Sunday, April 28, 2024

This year's luncheon will be dine-in or take-out.  
Immediately following the second Divine Liturgy  
in Kartos Ballroom

Please pre-order by Wednesday, April 25th

Fish Plate \$20.00

A choice of Fresh Fried Fish or Plaki, along with  
Pasta, Vegetable Medley, Skordalia, Garden Salad  
& Dessert

Vegetarian Plate \$20.00

Pasta, Vegetable Medley, Skordalia,  
Garden Salad & Dessert

Please Pre-Order, before Wednesday, April 24th  
Order online at [www.atlgoc.org/holy-week-store](http://www.atlgoc.org/holy-week-store) or  
call the Cathedral office to place  
your order with payment.

# Our Youth in Action



Above: Hope and Joy enjoying a lesson



Above & Right: Festival Drive Thru Volunteering & GOYA Galentines Celebration



Left: OCF at Georgia Tech  
Below: YAL at



Burgers & Brews, Barn Dance at St. John the Wonderworker, & Kite Flying for Clean Monday



# Parish Registry

## Births

Baby Boy born to Maria & Jeff Royal  
Baby Boy born to Lauren & Harry Antoniou  
Baby Girl born to Brittany & George Thomas

## Fallen Asleep in the Lord

Nicholas Vasilakis  
Eleni (Nitsa) Cassandras

## Weddings

Elizabeth Mizell & Alexander Alexandrou  
Yeoryia Vastakis & Dean Spedale

## Baptism

Parents: Pinelopi & Efthimios Lironis  
Baby: Anna  
Godparent: Eleni Mourounas

## Chrismation

Name: Hunter (Gregory) Coates  
Sponsor: Scott Davenport

## Stay in touch



Like us on Facebook  
[facebook.com/atlgoc](https://facebook.com/atlgoc)

Visit our website [atlgoc.org](https://atlgoc.org)



### Subscribe

To stay up to date with our live streams and Church services, please visit our YouTube channel:

[youtube.com/c/atlgoc](https://youtube.com/c/atlgoc)



### Donate



Text "ATLGOC"  
to 73256



Scan this QR Code



### Send Photos

There is so much going on with our Cathedral Parish Family! Help us capture these moments by sharing your photos and videos with us!

Share directly from your mobile device:  
<https://www.atlgoc.org/photo-gallery>

Thank you for sharing them with us!